

# THE Spiritual Magazine.

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## NOTES ON HEALING BY THE LAYING ON OF HANDS.

By THOMAS BREVIER.

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### PART II.

#### PSYCHOLOGICAL PHENOMENA OF HUMAN MAGNETISM.

IN these brief Notes it is obviously impossible to present a detailed history of the subject; and this is the less needed as the facts of the case are pretty fully set forth in various works on Animal Magnetism, especially in those of Colquhoun and Dupotet; and which also contain a record of clairvoyant and other psychological phenomena which have always been associated with the exercise of the healing gift. With these phenomena, however, we are not at present concerned. They are of deepest interest as furnishing ample evidence of the presence and agency of spiritual beings,—of man being himself a spirit, with spiritual senses and faculties taking cognizance of what lies beyond the region of time and sense, and throwing much light on his relations to the spirit-world. But we can only indicate as it were by a line on the map, the path along which many have travelled till, to their great wonder and delight, it has led them to the discovery of a world previously undreamt of in their philosophy; to travel along it now, or rather to present the records of such journeying would lead us too far from the lesser field of our immediate inquiry. The whole range of the magnetic phenomena are so closely linked together, and these again, especially the higher phenomena, are so intimately blended with Spiritualism, that though for particular purposes we may separate one class of facts from the rest, yet, like the related truths of natural science, in order to be rightly and fully understood they require to be studied as a whole. In our investigations of both natural and spiritual truth the analytic and synthetic methods

are alike required. This premised, let us revert to the consideration of healing by the laying on of hands, and though we may not attempt its history, yet (knowing the value of the historical method of inquiry), we may note its leading lines ; and first, let us take a glance at

#### THE TESTIMONY OF ANTIQUITY.

Human Magnetism as a curative agency, as well as in other relations, has been extensively practised from a very early time among the vast populations of China and of India, and was known to all the great nations of antiquity, especially to the Egyptians. "Magnetism," says Ennemoser, "was daily practised in the temples of Isis, of Osiris, and of Serapis." In these temples the priest touched the sick and cured them, either by magnetic manipulation, or by other means of producing somnambulism. Several of the Egyptian monuments present scenes of magnetic treatment. On a mummy case, of which a representation is given by Montfauçon, an individual is shown in the act of magnetising a sick person by "passes." In an ancient Egyptian chamber, where are hieroglyphics referring exclusively to medicine, a priest is represented in the act of magnetising a sick person. On their talismans, amulets and mummies, are similar representations. Some of these will be found in Montfauçon, and in Denon's *Voyage en Egypte*, tom. iii. On one of these talismans, given by Montfauçon, the magnetiser has one hand on the feet, the other on the head of the patient; in a second, one hand is laid upon the stomach, the other upon the head ; in a third, the hands are upon the loins ; in a fourth, the hands are placed upon the thighs, and the eyes of the operator are fixed upon the patient's countenance. The magnetiser it would seem was generally the priest, and the healing manipulations were accompanied with religious ceremonies. After these manipulations the patients lay down on the skins of the animals they had sacrificed, and having prepared themselves for sleep by fervent prayer, awaited the visions which Isis was supposed to send them. The Egyptians appear to have always associated cures by magnetic operation with spiritual agency. With the representations of these to which we have referred are the emblems of their divinities. Diodorus Siculus informs us that "The Egyptians report that Isis found out many medicines for the recovery of man's health : being very expert in the art of physic, she contrived many remedies for that purpose, so that even now when she is advanced to an immortal state, she takes pleasure in curing men's bodies. For clear proof of this they refer, not only to the usual fables of the Greeks, but to the undoubted evidence of the facts. . . . Many who have been

given up by the physicians as incurable, have by her been recovered ; nay, many that were perfectly blind have, by her aid, been restored to sight and soundness of body." From Strabo we learn that the same ceremony was practised in the temple of Serapis, and also as Galen tell us, in the temple of Vulcan, near Memphis. Frictions during ablution was one of the secret remedies of the Egyptians.

I have referred more especially to magnetic healing as practised by the Egyptians, as much of what is said in this respect concerning them applies also to their contemporaries, as well as to the later nations of antiquity. In Greece, similar ceremonies to those of the Egyptians were observed in their temples, and the baths were always accompanied by frictions and other manipulations, and the cures so wrought were commonly recorded on tablets erected in the temples, or on the walls or pillars of the temples. The Greek writers testify to the healing powers of the hand. Hippocrates remarks, "There exists in the human hand a singular property to draw away and remove pains and divers impurities from affected parts by placing the hand upon them, or by pointing with the fingers towards them." Manual frictions for curative purposes were also practised by the Romans. Cœlius Aurcliarieus describes the manner in which these should be variously conducted for the healing of different maladies. In epilepsy, the head and forehead are to be chafed ; then the hand is to be carried gently over the neck and bosom. At other times the hands and feet are to be grasped, so that we "may cure in the very act of holding the limb." Celsus informs us that phrensy was cured by frictions, and adds that when these frictions were long-continued they produced a lethargic state. Plutarch relates of Pyrrhus that "he cured the swelling of the spleen by pressing his right foot over the part affected, gently pressing it while the patient lay down. . . . He did not refuse to give this relief to any persons who applied to him, however poor or mean they might be." Pliny relates the same fact to show that there are some persons whose bodies are endowed with medicinal properties, which under the influence of imagination and mental excitement produce these salutary emanations.

If any credit is to be attached to the accounts we have of Appolonius of Tyana, and to the biography of him by Philostratus, he was not only a clairvoyant of singular lucidity, but possessed the power of healing in a most remarkable degree. It is related of him that on one occasion he met a funeral procession—that of a girl who had fallen down apparently dead during the solemnization of her marriage. He ordered it to stop, and after touching the young woman, and muttering some secret

words, she recovered, began to speak, and returned to her paternal home. Many of the Roman Emperors, and especially the Emperor Vespasian, are said to have exercised the gift of healing. A man who had lost his sight, directed as he said by the god Serapis, requested the emperor to condescend to moisten with his saliva the face and the balls of the eyes; another who had lost the use of his hand, under the inspiration of the same god, begged that he would place his foot on the part affected. Vespasian smiled at requests which seemed to him so wild and extravagant, but was at length prevailed on by the importunity of the sufferers to make the attempt. The paralytic hand recovered its functions, and the blind man regained his sight. The story may be seen in that fine historian (Tacitus, Hist., lib. i., cap. 8), where every circumstance seems to add weight to the testimony. Suetonius, in his Life of Vespasian, gives nearly the same account. The former historian says: "By living witnesses, who were actually on the spot, both events are confirmed at this hour, when deceit and flattery can hope for no reward." Suetonius adds the circumstance that the cures were wrought before a public company. David Hume, in the celebrated essay *On Miracles*, just quoted, calls this, "One of the best attested miracles in all profane history." He directs attention to "the gravity, solidity, age and probity of so great an emperor, who, through the whole course of his life conversed in a familiar manner with his friends and courtiers, and never affected those extraordinary airs of divinity assumed by Alexander and Demetrius." He points out that the historian Tacitus was "a contemporary writer, noted for candour and veracity, and withal the greatest and most penetrating genius, perhaps, of all antiquity, and so far from any tendency to credulity, that he even lies under the contrary imputation of atheism and profaneness;" and that the persons from whose authority he related the miracle were "of established character for judgment and veracity, as we may well presume; eye-witnesses of the fact, and confirming their testimony after the Flavian family were despoiled of the empire, and could no longer give any reward as the price of a lie. To which (continues Hume) if we add the public nature of the facts as related, it will appear that no evidence can well be supposed stronger for so gross and so palpable a falsehood." Voltaire acknowledges that "of all miraculous cures, the best attested, the most authentic, are those of the blind person to whom Vespasian restored sight, and the paralytic person to whom he restored the use of his limb."

Could these great apostles of the modern sceptical philosophy have known the now familiar cures wrought by human magnetism, they would not, while admitting the strength of the evidence in

favour of the cures by Vespasian, have stigmatised the accounts of them by candid veracious historians, as in the language of Hume, "gross, palpable falsehood," and "exploded and idolatrous superstition;" they would have seen that these cures were not in Hume's sense of the word, "miraculous"—contrary to the course of nature and to all experience; for facts of the same kind are of daily occurrence, witnessed both in public and in private; and thousands now living have had in their own persons the experience of cures of the same nature, and no less marvellous than those effected by the Roman Emperor. Whether we call them "miraculous" or not, is in itself of little consequence;—it is only a question of the terms by which the facts can be most correctly designated. According to Hume, "There must be a uniform experience against every miraculous event, otherwise the event would not merit that appellation." Whether this is a correct definition of what are called miracles is a question with which we have no present concern; but I may remark that Hume's appeal to experience is so far unfortunate for him, as experience—present experience confirms that of the past, and to the admitted weight of evidence for "miraculous cures," adds further probability that the evidence is true. At all events, it can now be seen that Hume's objection is pointless in presence of the well-attested cases of magnetic healing which history records, and of which in this day examples are so abundant.

It may be interesting in connection with this part of our subject, as well as with what may follow, to quote what is said by Mr. Rich, in his volume on *The Occult Sciences*, concerning—

#### THE SYMBOL OF THE HAND.

Speaking of the ancient bronze hands found in the Egyptian temples, described by Montfauçon, and which had been regarded as votive offerings, he remarks:—

"Generally the thumb and the first two fingers are stretched out, and the other two closed. A figure of Serapis, or the serpent, is twined round the wrist, the head of which looks out in the direction of the thumb and fingers." We may here quote the *ipsissima verba* of our author, who remarks that these hands are always the right, and that all the fingers have the same direction. 'In magnetising,' he continues, 'the right hand is open, and often the three first fingers are only used, as the French magnetist maintain that the three first have the greatest influence; which is certainly true, though it is not a universal custom to magnetise with three fingers. The Egyptian priests may have used this method in certain diseases, or it may have been a common custom. Undeniably, however, these hands

were dedicated to the two or three divinities in whose temples the cure of the sick was practised.' In Montfauçon we also find mystic fingers which appear to have had the same signification. These fingers are of bronze, and end in a long nail, showing that they were fastened to a wall, or that they were borne on a staff in the festivals of Isis, as in such festivals other symbols dedicated to the gods were carried. Pierius Valerius (*Hieroglyphica* Basil, 1556, lib. xxxvi.) says that the forefinger was called 'Medicus.' These bronze fingers are forefingers. Is it that the Egyptians magnetised especially with this finger? Magnetic somnambulists often magnetise with the forefinger alone, and in cases of cramps order it to be used.

"It is remarked, on the authority of Tomasius, that the position of these bronze hands is the same as that of the prelates and popes when they blessed the people, and as that in which the painters of all ages have been accustomed to represent the hand of our Saviour. Indeed, the mysterious hand is not confined to Egyptian antiquities, but it re-appears in the coronation ceremonies of Europe, and after a time we begin to recognise it as the symbol of the royal gift of healing by touch. This, however, is not understood under its earlier forms described by Montfauçon. A hand, for example, is represented as descending from heaven, in a picture of Charlemagne, and in two portraits of Charles the Bald, 'pointing with four fingers towards his head, to illuminate him in his duties and justice towards his subjects.' From the fingers of these hands proceed rays. On a monument of Dagobert, at St. Denis, a similar hand was represented, with three fingers extended, while the king, naked, and with a crown on his head, was raised over some drapery by two bishops, with two angels near him. According to Montfauçon, similar hands are common to the Emperors of Constantinople about the period of Charlemagne. From these and many similar documents of antiquity, Ennemoser is inclined to assign a divine origin to this symbol; in short to recognise it as the hand of the Lord, so often named in the Scriptures.

"But the symbolic meaning of the hand in the sacred records is not sufficiently explained by these allusions. It is curious that 'consecration' is expressed in Hebrew by the filling of the hand; thus for 'consecrate yourselves' in the Mosaic books we read 'fill your hands.' Correspondent to which is the 'ram of fillings,' translated the 'ram of consecration.' Dr. Clarke (*Exod. xxix.*, 19), accounts for this mode of expression by the custom of putting some parts of the sacrifice into the hands, with a reference to the presents always taken in Eastern countries, when the monarch was visited. This method of explanation,

true enough so far as it goes, affords us no help in the connection of such passages with others in which the hand is mentioned in a magical sense, namely, when it gives the faculty of vision and prophecy, or is called 'the hand of the Lord.' On this point, see all the prophets, and especially Daniel, who describes his experience very minutely. Filling the hand with a sacred gift externally, could be nothing less than a sign that it ought to be filled internally, and the sacred power thus indicated is really manifested in the act of magnetism. In remote ages, perhaps, the inauguration was a real introduction and illumination."

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## JACOB THE HEALER.

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JACOB the Healer is in London. On the 15th ult. a goodly company met to welcome him at the Spiritual Institute, 15, Southampton Row. His visit is opportune, and it is to be hoped he may be induced to remain with us some time, and carry on the good work which Dr. Newton has so well begun. Much concerning Jacob and his powers of healing has already, at various times, appeared in this Magazine; but a more connected narrative of him may at the present time have a special interest for the reader. From a little work entitled *Pensées du Zouave Jacob*, and from other sources we glean the following facts.

Henry Jacob, musician in the regiment of Zouaves of the Imperial Guard, was born on the 6th of March, 1828, at Saint Martin (Saone and Loire), in France. His education consisted of one year at the common school, in which time he learned to read and write. After twenty years' faithful service in the army, having been in the Crimean war, and in Africa, he was honourably discharged.

His book is written in reply to numerous letters, asking for information and instruction in the art of healing. He says:—"You demand of me to know how I came to be a healing medium; all that I can say is, that I have a conviction that this power is given me for the relief of my fellow-men, and that I have brought it to its present perfection by practising virtue, fraternity, charity, and the love of God, and by instructing all who come to me in the doctrines of Spiritualism.

"Before my initiation into Spiritualism I was living in darkness, my heart had never felt the sweet flowings of peace; my soul had never known true joy. I lived attached to the world, with all the excitements and turmoils of materiality, without realizing that there was a better world, which God, the

Father of All, had made for the ineffable enjoyment of those who practise goodness here below.

"By my initiation into the doctrine of Spiritualism, I acquired a conviction that God in his mercy had sent his good spirits to counsel us and encourage us in the practice of goodness, that He has given us the power to communicate with those who have quitted this world and who still retain their affection for us.

"This conviction has enlightened my spirit; I have seen the light, little by little; I was fortified in my convictions, and by this means I became at first a writing medium.

"My intercourse with the spirits and their good counsels has filled me with a living faith, and confirmed me in the truths of Spiritualism, which have strengthened my faith, and by that faith the faculty of healing has been given to me.

"My first conscious healing, was to make rise from his bed a comrade suffering with the severe pains of cholera. I laid my hands upon him by impression, and he was soon relieved.

"Thus, then, my dear friends, with a true and living faith in you, ever practise the Spiritual maxims, which are: LOVE OF GOD, FRATERNITY, AND CHARITY. Love ye one another, and ye will all find that ye possess more or less of the faculty of relieving each other's pains, and many of you will become skilful healers. Be ye always charitable and generous, and you will always be aided by good spirits.

"All who have been initiated into the beautiful doctrine of Spiritualism, should labour to instruct those who still remain in the darkness of materiality: open to their souls the light, that they, like you, may enjoy in anticipation the happiness which awaits those who practise goodness among us, as the spirits would.

"Be ye firm in your good resolutions; live always in the greatest purity of soul, and God will give you power to heal your fellow-men. This is my prayer:—'My God, give me power and permit good and benevolent spirits to come and assist me in my holy intention to do this work of charity which I desire to accomplish, that this suffering one may be relieved, and unto Thy name be the praise, and may Thy blessings rest upon all.'

"Believe; have faith, and when you would relieve pain, after your prayer, put your hand upon the heart and ask for the living fire of God to be given to you, and I have the conviction that a divine afflatus will fill you, and you will be enabled to relieve and heal your brethren who are suffering."

Like most mediums, Jacob has passed through much suffering. He refers to this in relating the following incidents of his experience:—

"After suffering for years, a sweet dream compensated me



for all the trials and fatigues I had endured. A new horizon opened before me, in which I was lifted above the earth. Astonished and bewildered, I found myself travelling with a single companion, so beautiful that no language can possibly describe him. Our voyage was short, but we travelled a great distance, reclining upon the soft mists of a purple cloud, and gazing upon the most resplendent beauties that my eyes had ever beheld. He said to me—"All this happiness which thou beholdest, and these beauties which are spread out before thee, are to be thine. He who made all these things is our Father. His empire is grand enough for all His children to receive all the happiness they are capable of enjoying. Whenever thou becomest worthy to enjoy these things which thou now beholdest, that moment they will be thine.'" After a further description, he says—"At these last words my vision became obscured, and all disappeared. I had a sensation of warmth when I awoke; at first I felt sadly, but little by little the remembrance of the scenes which had passed before me came back to me, as well as the words that I had been so delighted to hear, and I seemed to hear the voice again, saying, 'Take courage! Think of that which thou hast seen, and put in practice the principles which are presented to thee.' I rose up, determined to direct my course as far as I could in the way to bring this happiness which I now so much desired.

"I felt a blessed and holy calm over my spirit, and I sought to gratify that Being who had created me and permitted me to see this beauty and glory. I determined to do all the good I could for my fellow-men."

At the camp at Chalons, in 1866, the fame of Jacob as a healer created as great an excitement as it has more recently done in Paris. The crowds that assembled daily round his tent obliged the officer in command to put an end to his healing practice. His fame at Versailles became a trouble, almost a nuisance, to the fine corps to which he belonged. They were beset by inquiries from the curious from Paris and all parts of France, being stopped continually and interrogated about the wonderful power of their celebrated comrade, so that they were inclined to hide themselves when they saw any one, especially a countryman, approach.

At Versailles, after attending to his duties as a soldier in the morning, he came to the city in the afternoon to perform "miraculous cures." The blind, the deaf, the palsied, the sick, and the dying were restored at once to health. Crowds of crippled and diseased humanity pressed into the court-yard of No. 80, Rue de la Roquette, where he worked his cures, and came away, it was asserted, whole and well, without taking

any medicine or submitting to any surgical operation. He received no pay for the boon conferred, but rich and poor alike were freely healed. Daily there was to be seen in the neighbourhood a great crowd of carriages and pedestrians, attracted by his fame; and two hours before the arrival of the Zouave, the court was thronged with invalids, sitting, standing and lying, who beguiled the time spent in waiting by relating stories of his cures. A score of policemen were always on hand to keep order. As the cured came out, they were greeted with frantic cheers by the spectators, many of whom would climb to the tops of the houses to get a nearer view.

The newspapers of Paris took up the story of this wonderful man, and heralded his fame as a "miracle-worker" all over Europe. The letter of the Count Chateau Villard, to the *Patrie* newspaper, giving an account of his visit to the Zouave, was among the earliest testimonials to his success. He drove in his carriage, accompanied by his wife, to the manufactory of M. Dufayet, where Jacob was engaged with several poor and disabled patients. The Count, who had been paralyzed for years, was supported by his footman and a workman, who obligingly lent him his arm from his carriage to the court, where he was allowed to take a place in the circle of the sick surrounding Jacob. Persons were being transported on litters, or carried in men's arms to his presence, many being so utterly helpless as to be unable to sit upright, and only able to support themselves by leaning against each other. As soon as the room was full, Jacob entered and said, "Let no one speak until I question him, or I shall go away." Perfect silence ensued. He then went from one sick person to another, telling each exactly the disease from which he or she was suffering. Then to the paralytics he simply said, "Rise." The Count, being of the number, arose, and that without the slightest difficulty. In about twenty minutes Jacob dismissed the crowd. M. de Chateau Villard walked to his carriage without the slightest difficulty; and when his wife wished to express her gratitude to Jacob, he immediately imposed silence, and said, "Other sufferers await me; you are cured; let that suffice—begone!"

The manner in which his cures were effected is thus described by a correspondent of the *Birmingham Gazette*, and, as the story of an eye-witness, it is well worth perusal. He writes:—

"The Zouave admits no one to his presence who is not really afflicted with disease or infirmity, those who are led to the Rue de la Roquette by curiosity, being compelled to remain in the waiting room. Fortunately I was furnished with a letter from his best friend, and became privileged at once. I entered the room with twenty of the most ragged and dirty of the whole

mob, and am thus enabled to describe the scene. The Zouave was standing as if in a reverie when we entered, pell mell, into the long, low apartment where the cures were performed. He was leaning against the wall, with his eyes half open, after the fashion of somnambula before entering completely into trance—the only difference being in the intense light shot out from the living orbs beneath the drooping eyelids. He neither spoke nor moved, while his father busied himself in arranging the visitors upon the low wooden benches before him. Every crutch and stick was taken from the infirm patients, and placed in the corner behind the door, amid the timid whines of the poor frightened creatures, accustomed to look upon the help afforded by these objects as absolutely necessary to their safety. When all were seated thus, leaning the one against the other, the father, going close up to the son, whispered in his ear. He was aroused in a moment, and coming forward with a movement brusque and hurried, savoring of the military camp, and not in the least of the solemnity of the magician's sanctuary, he walked up and down for a few minutes before the eager line of sufferers. To each he told the disease under which he or she was suffering, and the original cause of the malady; and as no objection was made in any one case, I am led to suppose him to have been right in all. Presently, however, I observed him to stop suddenly, and fix his eye upon one of the patients who sat at the extreme end of the second bench, and after examining him for a moment, turn aside with a slight shudder, which I observed was neither of disgust nor dread, but a kind of involuntary recoil. He said abruptly, pointing with his forefinger straight into the face of the individual he addressed: 'I can do nothing for your disease; it is beyond my power; go, and remember it is useless to return.' This was all, but the words acted upon the man like a magic spell. He shook from head to foot like the aspen leaf, and tried to gasp out a few words, but whether of prayer or expostulation it is impossible to say, for his tongue seemed paralyzed and clung to the roof of his mouth, while the Zouave turned aside with an indescribable expression of fear, certainly indicative of a kind of intimidation. But this was soon shaken off, and he again passed before the line, uttering simply the words, 'Rise and walk.' The sound which simultaneously burst from the assembly could find no fitting description in any language. It was a sort of moaning whine, a kind of infantine wailing, evidently produced by fear and doubt. One feeble old beggar-woman, whose head had stopped its palsied shaking from the moment Jacob had fixed his glittering eye upon her, was the one who gave expression to the feeling which had evidently taken possession of them all. 'Oh, how *can* I move without my crutches?' and,

having turned a yearning look toward the corner where these old friends and supporters were standing, with a host of others, she began to mumble and moan most piteously. But the Zouave looked for an instant down the line, with an ominous frown on his brow, as he found that not one of the patients had obeyed his orders. No pretension to the sacred character of a prophet or inspired seer was there, for he stamped with such rude violence on the floor that the casement shook again. He almost uttered an oath, but it was unfinished, as he once more uttered the command to rise and walk, so that others might be admitted in their place. Then came the most strange and mysterious moment of the whole ceremony. One by one did every individual seated upon those low wooden benches rise and stand erect. No words can describe the singular spectacle offered by this fearing hoping, doubting, crowd, as each one found himself standing firm upon the legs which for years had ceased to do their office. Some laughed like foolish children, some remained wrapped in stolid wonder, while many burst into the most heart-rending paroxysm of weeping. It was then that the Zouave stretched forth his arm and bade them pause. All was hushed and silent for a moment. The pause lasted for some time. I have been told that it is always so, but have not been able to account for its necessity; and then the door was thrown open, and the crippled and the paralysed, the halt and the lame of the hour before, walked from that long, low half-darkened chamber with somewhat timid gait, it may be, but with straightened limbs and measured steps, as though no ailment had ever reached them. One or two among the number turned to thank their deliverer, but the Zouave dismissed them brutally. 'Be off, don't stand shilly-shally. You are cured, ain't you?—that's enough—now *pietiez moi le camp!*' In plain English, 'Cut your stick and begone!' Before leaving the room I turned to look at the single patient whose case Jacob had pronounced as being beyond his power to cure: the man was paralysed in both arms, and his neck twisted all awry. It certainly was a hang-dog countenance—worse than any I ever beheld, and the expression of rage and hate and fear which it conveyed was unmistakable. His feet were paralysed likewise, and twined outward. The Zouave's father searched among the sticks and crutches left in the corner for those which belonged to the only cripple destined to remain so, and as he touched each one, looked with enquiring glance towards the unhappy wretch, who answered with an awkward jerk of his wry neck, until he seized upon a sort of wooden seat or go-cart upon wheels which the cripple had been used to push before him. A boy came in to help him from his seat, and as he disappeared, supported by this aid, he uttered a poignant groan, which

resounded through the place with the most weird and terrible effect imaginable. I subsequently inquired of the Zouave by what impression he was made aware of his inability to cure. He answered simply that in cases of this kind a veil seemed to fall before his eyes and impede his view of the patient."

The special correspondents of English journals sent home their various sensational accounts of the wonders performed, commencing when the excitement was at its height, with exaggerated statements of the proportion of patients cured, and using phraseology which evinced their inability to understand the nature of the phenomena presented. Accordingly, when the Zouave failed to cure Marshal Forey of paralysis and General De la Peyrouse of palsy, these veracious correspondents announced at length that this disinterested benefactor of the poor afflicted people of Paris was but a sorry impostor after all.

The simple fact undoubtedly is that Jacob is a medium, through whose instrumentality, whenever favourable conditions permit, attendant spirits accomplish their beneficent work. His own statement is: "I see the diseases, and sometimes from twenty to thirty spirits acting on the invalids while I am standing in the room looking on." Mr. Dufayet, his friend and patron, whose premises have been the scene of the Zouave's operations in Paris, states that Jacob has been a thorough Spiritualist from his infancy, and possesses a number of faculties of an extraordinary kind. For instance, his drawings are most beautiful, and the delineation of trees, flowers and fruits, purporting to be representations of growths in the planet Venus, exquisite. He has the power of describing the moral and physical condition of each member of a family upon seeing one of the family only, and the ordinary physical manifestations are intensified in him to a great degree. His character and conduct are excellent, and he is altogether a fit subject for a mission of the highest order.

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AN APOLOGUE.—"Ah," said the imprisoned bird, "how unhappy were I in my eternal night, but for those melodious tones which sometimes make their way to me like beams of light from afar, and cheer my gloomy day! I would myself repeat those heavenly melodies like an echo, until I have stamped them on my heart, and then I shall be able to bring comfort to myself in my darkness." Thus spoke the little warbler, and soon had learned the sweet airs which were sung to it with voice and instrument. That done, the curtain was raised, for the darkness had been purposely contrived for its instruction.—RICHTER.

## THE SIBYLS, THE PYTHIA, AND THE ORACLES,\*

(As we find their history given by BARON BUNSEN, together with his remarks upon Clairvoyance).

## PART II.

"THE instances of Calchas and Tiresias suffice to prove that the utterances of individual, personally inspired men and women, were one of the most ancient elements of religious life among the Hellenes, and one of the earliest witnesses to the existence of a faith in the presence of a divine agency in human affairs; above all, in the mind of man himself. It is demonstrable, too, that the Sibyls or Seeresses also date from very remote times. According to ancient testimony and to the evidence of language itself, the term 'Sibyl' is Greek, for in the Æolic dialect it signifies the decree of Zeus. It certainly, however, proves nothing with regard to the origin of the Greek word, that the Hellenes believed the Libyan Sibyls to be more ancient than the Greek. So early as the 6th century B.C., the Pisistratids caused a collection to be made of the Sibylline oracles. Those Sibylline oracles which have been written down and preserved to history are in the Homeric dialect and heroic measure, but it is easy to perceive from the oracles themselves that in their essence they are the natives of an utterly alien sphere.

"The ancient Germans, likewise, had inspired women who foretold the future, such as the *Veleda*† who lived shortly before Tacitus. Those of Greece consecrated themselves to the service of Apollo. *Prediction of this kind is equally far from resting on deceit or on intelligent reflection; it is essentially the offspring of an ecstatic condition which is not necessarily associated with complete unconsciousness, like that of the clairvoyantes, and by no means precludes a healthy mental attitude in the waking hours of real life. As we all know, the clairvoyante usually needs the intervention of a person in the ordinary conscious state who transports them into their clairvoyant condition, calls out their answers by questions and retains them in his memory. There is, however, perfectly reliable testimony to the actual possibility of a condition that is clairvoyant, yet without loss of memory; a condition of 'open-vision,' or 'second-sight as distinct from clairvoyance.'*"

\* *God in History*, by BARON BUNSEN, translated by Susanna Winckworth. LONGMANS, 1868.

† It may not be impossible that the name of the renowned prophetess, who in the first century of our era was regarded with almost divine reverence through the whole of Lower Germany, and who was led in triumph by Vespasian—*Veleda* (Dio writes it *Beleda*) designated that priestess as the "Aged mother who predicts" (*Völa—Edda*). So, too, the name of the other Sibyl mentioned by Tacitus, *Aurinia*, is clearly nothing else than "*die Runen Kundige*"—"she who knows the Runes;" which is equivalent to "she who prophesies," whence the German word *alraum*, mandrake.

(This definition of the peculiar nature of the Sibyl, as here lucidly set forth by Bunsen, must be of deep interest to the philosophical student of modern spiritual phenomena; since in it he will at once recognize a peculiar class of "mediumship" to be met with in the highest and most intellectual phases of spiritual manifestations, and which though kindred with, possesses marked differences from clairvoyance and mesmeric trance, in this condition a distinct recollection of the inspired utterances being retained. As the most publicly known and recognized instance of this class of gift, we would mention the inspirational speaking of Emma Hardinge).

"The earliest voucher for the Sibyls is no less a personage than Heraclitus. That great sceptic at all events believed in them. According to Plutarch, he fixed the age of the Σιβυλλα (that is, in fact, of the Sibylline sayings) a thousand years or more before his own day, and ascribed to her an actual divine inspiration.

"'The Sibyl,' he says, 'announcing with frantic mouth words unjoyful, unadorned, unanointed, by the help of the god, sends her voice down through thousands of years.'

"Nay, according to Clement of Alexandria, he said expressly that she had not uttered her predictions by human means but by 'God' (*i.e.*, through inspiration). The assumption that the Sibyls themselves announced what had entered their souls by means of a vision or second-sight, rests solely on the silence of our second witness respecting them; the words quoted from Heraclitus would rather favour the contrary hypothesis.

"These isolated and independent Sibyls vanish in later ages behind the Pythia, ecstatic seeress of the Delphic shrine. The difference between them and the latter is, not only that the Pythia was connected with an oracle (which was probably the case also with the Libyan Sibyl, who must have been, if she ever existed, a seeress of the Temple of Ammon in the Libyan Oasis), but that she was transported into that ecstatic state by an external natural agency. The oracles are, as we have seen, of older date than Homer, and, moreover, Dodona is the seat of the Pelasgian Zeus. Those who proclaimed the oracles of the god at Dodona were moved to speech by the rustling of the sacred oaks, which, however, by no means excludes the presence of an ecstatic condition, be it second-sight or clairvoyance. In later times (that is to say, in the younger but likewise Pelasgian Dodona of Thessaly) the priests were replaced by seeresses.

"Thus we see, that the belief in divine oracles began before Homer, was generally prevailing before the time of Solon, and through the sanctuary of Apollo, formed a band of union among the Greeks themselves, nay, even with the Barbarians.

This belief survives Socrates and Demosthenes, and dies out at the close of the Roman republic, to sustain an artificial semblance of revival under Hadrian and the Antonines, after whose age the oracles are dumb for ever.

"Most of the modern investigators of this subject, especially those of the last century, have shared the same fate which befell the Rationalists of the same period, in estimating the Old Testament prophecies. With their negative criticism, they were soon able to explain everything; yet any real understanding of the matter was even more sealed from their eyes than from those of their opponents, and when they pursued their researches further, and with more intelligence, they were compelled by their theory to reject the unimpeachable testimonies of collective antiquity, and of its most enlightened minds. A really intelligent and searching course of investigation would not only throw a welcome light upon this highly important branch of the development of the Hellenic faith, but at once secure a neutral ground for other departments of enquiry, and also put an end to much ignorant and superficial discussion. \* \* \* \* We must content ourselves with declaring our conviction that there demonstrably resides a faculty of second-sight in the human mind, which is distinct from its intelligent thought and consciousness; but by no means inconsistent with them; that this faculty for the most part discloses itself only under morbid conditions, and in the lowest grade of the animal consciousness of external nature, that of the *Psyche*, to what is congenial or repulsive to it in the outward world; but is by no means limited to this manifestation, nor can be adequately explained thereby.

"Now, in Hellas, the consciousness of this faculty exhibits itself not very long after the age of Homer—certainly before the beginning of the Olympiads, in inspired poetesses speaking unconsciously to themselves; and the belief in these prophetesses allied itself with the traditions of former ages respecting men who were soothsayers. The character of this belief was raised and ennobled by the growth of the more spiritual worship of Apollo, and by the highly important position which Delphi itself assumed subsequent to the age of Homer, as the seat of the Amphictyons or the Defensive Federation of the Pelasgian and Hellenic tribes. In a religious and spiritual point of view we must, above all, remember that this sanctuary was originally an institution for propitiation and cleansing from the stains of murder and similar mortal offences by means of solemn rites, which commenced with immersions in the Castalian Spring, which no doubt included, besides the outward and physical, also a moral and spiritual element—a reconciliation with the Deity by an acknowledgment of wrong-doing, and of the sin



which needed the atonement. *The prediction itself was evidently that of a clairvoyante.* Over the points of exit of these vapours, a tripod was placed on which the Pythia sat. Such an extraordinary state of exaltation produced without any human intervention, must have seemed to those consulting the oracle, in the highest sense, an operation of the Deity. It is a mistake to assume that the office of the Pythia was hereditary in a certain family, so that none, or but a subordinate regard was paid to personal qualifications and susceptibility. The testimonies of ancient authors tell us precisely the reverse.\* The rational prophet stood beside her to interpret her inspired utterances, and no doubt she was placed in magnetic *rappor*t either with the questioner himself, or by touching his votive offering, but nothing is said of this.

"The questions put concerned the issue of some projected enterprize and generally related only to a single fact; therefore some future event. They were not a prayer for counsel touching the right or wrong of an act. This is proved by the answers recorded in history. Thus Xenophon, for instance, inquired of the Pythia, as he himself relates, and did so in consequence of a previous conversation he had held with Socrates. That wise man counselled him to take this course, knowing the scanty measure of philosophic thought or moral energy in this man, who has never understood any words of Socrates beyond those quite elementary discourses, in which, faithful to his method, he begins by discussing the false principles and axioms of the schools in order to refute them by themselves, *i.e.*, by their own inherent self-contradiction. But as Xenophon himself tells us, he did not ask the Pythia, as Socrates had advised him, whether or no he should undertake the campaign for Cyrus, but rather in what manner he should do so. To this he received an evasive answer. Socrates rebuked him, but advised him to go. *Thus, what was prediction in the oracle, falls under the head of clairvoyance, such as any one who inquires into this subject in a serious spirit may any day have the opportunity of seeing and observing for himself in private.*"

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\* Bunsen observes in a note, "That Professor Julius Kaiser in his work, *Ueber das Delphische Orakel*, says, 'the Pythia was chosen from among the noble Delphic *gentes*. Hence the spirit of prophecy was no individual and personal endowment.' I have sought in vain," says Bunsen, "for any testimonies in favour of the assertion here made by so learned a scholar, but which is so diametrically opposed to the very definition of prophecy. The passage to which he refers says nothing of the kind. Even the circumstance of her selection out of certain noble families is at variance with Plutarch's statement, where, in speaking of one of these seeresses, he says that she had grown up to woman's estate in the house of poor peasants, as well as with other statements. But even assuming that she was ordered to be chosen from a limited circle of families, it by no means follows that her personal qualifications were not to be taken into account."

## ON LIFE AS MANIFESTED IN MATTER MIND AND SPIRIT.

BY DYER D. LENN.

FOR nearly a century it has been a demonstrated fact in physics that matter is indestructible. Since the days of Lavoisier this statement has stood unquestioned. The present century has given us the demonstration that FORCE is alike eternal and indestructible, suffering no diminution and subject to no augmentation. Not only eternal, but *Forces are correlative*—

That neither, taken abstractly, can be said to be the essential cause of the others, but that either may produce or be convertible into any of the others.—*Grove*.

The physical forces, gravity, heat, light, electricity, magnetism, and the yet higher force of chemical affinity, are known to be correlated to vital force; and vital forces are as distinctly correlated to mental force—

So that we come to the broad conclusion that not only as to living matter itself, but as to the forces that matter exerts, there is a close relationship between the organic and the inorganic world—the difference between them arising from the diverse combination and disposition of *identical forces*, and not from any primary diversity, as far as we can see.—*Huxley*.

The natural evolution and correlation of *all* forces, and consequent unity of all things in the divine order, is fast becoming an established formula of science.

Organic forces are ever working upward. First, we have the *Physical*, then *Chemical*, *Vital*, *Mental*, &c., each ascending manifestation representing higher combinations and more complex action. Maudsley observes that “All exaltation of matter and force is, as it were, *a concentration thereof*. As one equivalent of chemical force corresponds to several equivalents of inferior force, and one equivalent of vital force to several equivalents of chemical force, so in the scale of tissue, the higher kind represents a more complex elementary constitution.”

In the animal world the highest development is called *instinct*, though it plainly betokens mind only in a lower sphere, for all the actions which it prompts are as distinctly impressed with the laws of reason as those which rise above it. Nor can we draw a line of demarcation between the phenomena of *sensation* and those of vital forces. “The conscious and unconscious sides of the process are so blended together, that it is only by a mental fiction that we distinguish them and assign a cause to the one different from that which produces the other. If we go upward from sensation toward the more intellectual

regions, each step involves a corresponding action of the nervous system, which gives occasion to the allied mental phenomena as certainly as any other organ of the frame is associated with its appropriate function. And even if we ascend to the autocratic power of the will, still that is only reached by a succession of steps, all involving both thought and feeling, *between no two of which we can draw any line of demarcation*, so as to say where the vital and automatic processes end, and where those of the soul, *par excellence*, begin. The whole, in fact, are so interwoven in producing the result, that they point us of necessity to a *primitive unity* as the real starting point of them all."—*Morell*.

Thus from motion to chemical affinity, from crystal formation to vegetable growth, from the "vital principle" to instinct, and from instinctive intelligence to man's lordly will, we are conducted by insensible gradations, and in each stage behold but the manifestations of force *in different degrees*, and are led to the conclusion, to adopt the words of Dr. Laycock, that "Life and Mind are correlative in consciousness, and dependent therefore upon correlative forces. *Knowing and being have the same cause.*"

The question hereupon arises—If mental force be correlated to vital forces, does it not resolve intelligence into a mere attribute of matter? Is not the Dynamic Theory purely Materialistic? At this point we take issue with the Materialist.

No force is a mere attribute of matter. Force is eternal—the sole reality. Everything around us results from the mode of action or manifestation of this One Force, the different *forms* of which we call *phenomena*. "Every form is force visible," says Professor Huxley; "a form of rest is a balance of forces; a form undergoing change is the predominance of one over others." Says Professor Tyndall, "We know no more of the origin of force than of the origin of matter; where matter is, force is, for we only know matter through its forces."

Unreflective minds are apt to speak of the stability of material forms, when in fact they are more illusory than a dream. Draper in his *Physiology* says: "The aspect of identity which an animal presents is an illusion, hiding from us the true state of the case. An organism, no matter of what grade it may be, *is only a temporary form*, which myriads of particles, passing through a determinate career, give rise to. It is like *the flame of the lamp*, which presents for a long time the same aspect, being ceaselessly fed as it ceaselessly wastes away." Coleridge compares forms to "the column of blue smoke from a cottage chimney in the breathless summer noon, or the stedfast-seeming cloud on the edge-point of a hill in the driving air-current, which momentarily

condensed and recomposed, is the common phantom of a thousand successors."

Now the inevitable inference from these facts is, that the essentiality of a body is not contained in the *matter* of which it is composed, but in something that underlies all material existence. Oersted, in his *Soul in Nature*, held that the permanence and invariability of Nature are not found in its individual parts, which are all undergoing perpetual changes; but the invariable, that which perdures, is found only in the abstract nature of things. "Nothing is invariable in Nature but *laws*, which may be called the Thoughts of Nature."

View it as we will, we can only see in matter a manifestation of force, and force as manifested in material form in its varied manifestations. Force is nowhere innate, nor can we trace its modes of action to an initial force. There is ever a power within and underlying it that escapes our scrutiny. "This force," says Davis, "is the negative side of a yet more positive expression called Power." This power lies back of all phenomena, and eludes our finite vision; we behold but *the continent of the power*, the sensible effect merely by which its presence is indicated. "No force in the whole range of material nature," says Grindon, "is initial. The utmost point to which science can convey us, even when dealing with the most occult and recondite phenomena, never shows where force *begins*. There is always a still anterior force."

Swedenborg announced the unity of nature a century since. He said: "There is one sole essence, one sole substance, and one sole form, from which are all essences, substances, and forms that are created." So true is it, that the "poetical reveries" and "mystic vagaries" of yesterday are to-day sober matter for scientific thought. What then is this *substratum* underlying all force? Force must originate in omnipresent and infinite power, or rather this infinite power which can alone be said to *exist*, is only finitely perceived in the correlative manifestation of force. Force, being the mode of action of this underlying power, must be the bond of union between the infinite and the material universe. As matter is concentrated force, or centres of force, so force is the mode of manifestation of the Infinite "Being." As it has been expressed by James Hinton: "This physical temporal world is the appearance to us of the world that is, the eternal and spiritual world, and we believe it not to be an appearance only, but itself a true existence, simply because we do not know that true and absolute fact which causes it to appear. We are in the eternal world, and thus we feel it. We perceive the *appearance* to us of the eternal world, and call it the world that is."

This something, underlying all phenomenal existence, is *persistent*. Matter is incapable of acting of itself, it must be acted upon; and this vigorous quality which underlies and fashions all forms is the same to-day as yesterday. The matter passes indifferently from mould to mould, retaining no individuality. Spirit alone can act, matter is but the result of the act. Grindon in his work on *Life* ably remarks:—

That invisible, potent something, cannot be a mere energy, either—a cause; that is to say, an active, productive force, cannot be efficient unless it operates from and through a *substance*. If there be a spiritual world at all, it must be like the natural world, *substantial*. Substance must not be confounded with matter. Substance is a generic term; matter is one of the species which it includes. Spiritual substances are none the less real because out of the reach of chemistry or edge-tools, or because they are inappreciable to the organs of the sense. Indeed, it is only the *grosser expressions* of matter which can be so treated and which the senses can apprehend. Each class of substances is real in relation to the world it belongs to—material substances in the material world, spiritual substances in the spiritual world; and each kind has to be judged *according to its place of abode*.

Having briefly shown that matter is but an expression of force, and that force is the mode of action of that which *exists* and is alone persistent, that it is infinite life underlying law that sustains, and that the “law is merely the mode of the putting forth of that life, the rule of its action, the definite method in which the eternal, divine, dynamic principle is projected,” let us now hasten to its application to the doctrine of man’s continued spiritual existence.

This underlying principle is differently manifested in different organisms. It is *Life* animating all and pervading all. As is the *capacity* of the mind, so is the degree of God-life imparted. Conceding to the Materialists their favourite dogma that ideas are not innate, but may all come from experience, we have yet to consider how the capacities to receive ideas are formed. A man and a dog is each formed with capacities to receive ideas suited to the several places in the universe held by each. We merely *reflect* the reason of the universe according to our degree of capacity, or “receptivity” as Kant termed it. Baden Powell says:—

All science is but the partial reflection in the reason of man of the great all-pervading reason of the universe, and thus the *unity* of science is the reflection of the *unity* in nature, and of the *unity* of that supreme reason and intelligence which pervades and rules over nature, and from whence all reason and all science is derived.

The *substratum* underlying all phenomenal existence is God, the Infinite “Being” of the Hegelians, consequently the higher the structure in the organic scale the more perfect his manifestation, and the more God-like and spiritual the instrument. In man alone do we find the *capacity* to receive ideas or impressions of God, of soul, of worship, of a hereafter. When-

ever capacities to receive ideas or impressions are sufficiently general in any given species of creature to be called universal to that species, and yet not given to another species from all analogy throughout nature, those capacities are certainly for the distinct use and conservation of the species. In the beautiful words of Emerson :—

“The soul looketh steadily forward, creating a world before her, leaving worlds behind her. She has no dates, nor rights, nor persons, nor specialities, nor men. The soul knows only the soul; the rest of events is the flowing robe in which all is clothed.”

In man we find spiritual faculties unfolding; God becomes manifest through new avenues. Here God's nature is disclosed. Says Emerson, “Common sense knows its own, and recognizes the fact at first sight in chemical experiments. The common sense of Franklin, Dalton, Davy, and Black, is the *same common sense* which made the arrangement which now it discovers.” Soul exists in all forms, from the formation of the first cell-germ.

The works of God are fair for naught,  
Unless our eyes, in seeing,  
See hidden in the thing the thought  
That animates its being.

The outward form is not the whole,  
But everything is moulded  
To image forth an inward soul,  
That dimly is unfolded.

The soul pervades the whole structure in man, constituting the peculiar essence of humanity, and with the body the reality and unity of the individual man. “The soul in man is not an organ, but animates and exercises all the organs; it is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is *the background of our being* in which they lie—an immensity not possessed, and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.”—*Emerson*.

In man alone do we meet with faculties transcending finite existence and allying us to the Infinite, not by adoption, but by nature. With inferior forms it is far different. Chalmers has ably expressed it in his Bridgwater Treatise. He says: “With the inferior animals there is a certain squareness of adjustment, if we may so term it, between each desire and its corresponding gratification. The one is evenly met by the other, and there is a fulness and definiteness of enjoyment up to the capacity of enjoyment. Not so with man, who, both from the vastness of

his propensities and the vastness of his powers, feels himself chained and beset in a field too narrow for him. He alone labours under the discomfort of an incongruity between the circumstances and his powers, and unless there be new circumstances awaiting him in a more advanced state of being, he, the noblest of nature's products here, would turn out to be the greatest of her failures."

Organic life and spiritual life flow contemporaneously from God; though so different in *expression*, they are identical in *essence*. God manifest in rock, tree, man physical and man spiritual, is still the same, but how varied the expression.

Dr. Carpenter, whose labours have thrown so much light upon the problem of life and vitality, in expressing the evolution of force as manifested around us, used the following language:

Starting with the abstract notion of force, as emanating at once from the Divine Will, we might say that this force operating through inorganic matter, manifests itself as electricity, magnetism, light, heat, chemical affinity and mechanical motion; but that when directed through organized structures, it effects the operation of growth, development and chemico-vital transformations.

So we might say, when manifested through the mind, it effects the development of spirit, and arises to self-consciousness and personality, and is brought face to face with the realities of the universe, and consequently we have welling up in us, from the infinite depths of divine consciousness, those God-like operations of aspiration, boundless desire and love.

So, since the universe began,  
And till it shall be ended,  
The soul of Nature, soul of man,  
And soul of God, are blended!

It enables us to rise superior to the dominion of matter; it is a connecting link between this phenomenal life and the reality beyond. Soul-life overlies brute-life and death, but removes the bonds of material existence.

—It is not  
So much even as the lifting of a latch;  
Only a step into the outer air  
Out of a tent, already luminous  
With light that shines through its transparent walls.

Life henceforth must be higher, more spiritual, God-like. The spark of Divinity struggling upward through clod, flower and brute, has attained self-consciousness in man, and the still upward and onward unfoldment must needs come from within, subject to new forces and manifested in new directions. We have every reason to gird up our loins in the warfare of life, and seek to aid the spirit in its intuitive yearnings for truth and virtue, confident that the soul within will respond to the soul without. Let us go on undismayed, and in the bright future

still ascend, our soul-life expanding and unfolding, ever drawing nearer and nearer to God, until again at *Home* in the Great Soul of Nature and infinite rest attained.

Life winds its little circles, hour by hour, day by day, faithfully concluding each before another is begun, but never failing to commence afresh where it left off, and so goes on everlastingly, ring rising upon ring, every circle covering and reiterating its predecessors on a higher level, nearer and nearer to the heavens. The material body drops away like dead leaves, but life goes on in beautiful and ceaseless aspiration.—*Banner of Light.*

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## Notices of Books.

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### “A TALE OF ETERNITY, AND OTHER POEMS.”\*

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MR. GERALD MASSEY has lately given a poetical volume to the world which has caused perplexity to the reviewers. It bears the title of *A Tale of Eternity and other Poems*. It has been impossible for the critics to ignore the high poetic merit of the volume: the poems, teeming with beautiful imagery, embodying subtle metaphysical ideas, and the spirit of the whole being lofty yet tender, glowing yet calm; in fact an on-flowing flood of melodious language, breathing love and light. Nevertheless, to the reviewers—with but a few exceptions—the book has been “a stumbling-block,” and a “rock of offence.” And wherefore?

Perhaps we may be enabled to show the wherefore. A “Spiritualist” opening its pages, being well read in the writings of Swedenborg, of Harris, and of our various modern mystics—manifestors of the “diversity of operation” of the “self-same spirit”—or, better still, a “medium” who has passed through the mysterious initiation into the “new life”—into the “*vitâ-nuova*” of the soul, finding veil after veil dividing the world’s visible and invisible rolled away—will discover in this new volume by Gerald Massey familiar land-marks; will, as it were, feel standing amidst his or her “own people.” The *Tale of Eternity* may be regarded as a chronicle of the unfolding of a medium’s “new life;” of his initiation into the spiritual mysteries, and a careful setting forth and concretion of the

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\* *A Tale of Eternity and Other Poems*. By GERALD MASSEY. STRAHAN & Co., 56, Ludgate Hill, London, 1870.



philosophic axioms, and of the moral inferences deduced by him from his experiences.

The poem in its every page shows also clear internal evidence of being in even a fuller sense a thorough *spiritual* poem; as entirely so as any volume bearing upon its title-page the name of T. L. Harris or of Lizzie Doten. The *modus operandi* of its composition may, very probably, be different, even as the plot and individuality are different, from any work as yet given forth through the two recognized mediums whom we have named; but it is equally the out-come of an intimate and practical acquaintance with the manifestations of spirit-life so widely vouchsafed amongst us at the present day. We have seen it already stated in print, and therefore in these pages may be permitted to refer to the interesting fact, that the late wife of the poet was herself a "medium," and a highly sensitive clairvoyante. Unquestionably therefore, this startling *Tale of Eternity* may be welcomed by the believers in modern spiritual manifestations, as being not so much a mingling of truth with fiction, as genuine truth itself, and truth too of a stern and momentous import. Indeed, of the most momentous import; since this poem seeks to unfold workings of the Divine Government in its eternal operations upon evil spirits; to exhibit the influence of evil spirits upon man, and also the subtle union existing between the world's visible and invisible, and their action and re-action upon each other. It consequently is a history of sin and of suffering, read as in letters of fire, and filled with the shadows of an unutterable anguish. It is rather dramatic than didactic.

We shall occupy ourselves in this notice exclusively with the first and largest poem which gives its title to the volume; but we would, nevertheless, warmly recommend our readers to procure the work itself, and peruse the rest of its varied contents, which are numerous, and each one graceful with an individual grace. The second poem, inscribed by Mr. Massey "To the Lady Marian Alford on the death of her son, the Earl of Brownlow, as the author's offering of sympathy in the common sorrow," we would specially point out to our readers as being an embodiment of the hopes of the Spiritualist in a blessed immortality, couched in such sweet and poetical diction as renders it one of the most graceful poems of consolation and hope with which we are acquainted in modern literature. Several poems included in the volume have appeared in the pages of *Good Words* and other popular magazines, and have thus already become favourably known to the public.

The *Tale of Eternity* opens with the poet's description of mysterious, vague, and eyrie sensations which assail him night after night—but especially strongly after certain intervals of

quietude—when sleeping in his house in the country. This house is, in fact—although the knowledge only gradually dawns upon him—haunted.

Therefore at times—

A noise, as though a dungeon door  
Had grated, with set teeth, against the floor ;  
A ring of iron on the stones ; a sound  
As if of granite, into powder ground ;  
A pickaxe and a spade at work ! Sad sighs  
As of a wave that sobs, and faints, and dies,  
And then a shudder of the house ; a scrawl  
As though a knife scored letters on the wall.  
About the room a gush and gurgle went,  
As of the water-pipe got sudden vent ;  
Drop after drop, I heard it flop and ping,  
Into some vessel, with metallic ring.  
Yet, on those very nights there was no rain !  
And then, betwixt the ear's suspense and strain,  
A faint voice crying in the air or brain.

The poet thus describes his awakening at the dead of the night, with a sense of spirit presence which will not be an unfamiliar experience with many who read these pages.

At times I seemed to waken at a call,  
And rose up listening for the next footfall  
Which never came, as though it could not keep  
The step with that my spirit caught in sleep ;  
*For I in waking must have crossed the line,  
Bounding the range of spirit-life from mine.*  
I felt the Presence on that other side  
Grove where some secret door might open wide.  
I knew the train might strike the electric spark  
Which should make live this phantom of the dark.

Beautiful and true is the poet's description of his gradually increasing consciousness of a change stealing over his own mental being, as the magnetism of the unseen presences begin to powerfully affect him. As is usual, the first experiences are of pain. The consolation follows, however, closely upon the pain.

The walls of flesh are waxing all too thin  
To keep the world of spirits from crowding in.  
We wrap the clothes about us ; but still bare  
In soul, we feel a wave of chillier air  
Like that which brings the dawn ; but that's a breath  
Of sweet new life, this hath an odour of death !  
The spiracles all open wide  
And life seems drowning in the flooding tide :  
We cannot cry, the Unseen World doth strive  
To seal the mouth and bury the soul alive.  
I must believe in ghosts, lying awake  
With them o' nights, when flesh will pimple and quake,  
And lustily one pulls the Bell of Prayer,  
From this thick snow of spirits to clear the air.

\* \* \* \* \*

Yet, I believe that God is Master still.  
He reigneth ; He whose brightest breath could thrill  
The universe of worlds like drops of dew.

And if the spirit-world hath broken through,  
 It cannot be unknown, unseen by Him;  
 It must be with His will, not their mere whim.  
 And if our world of truth be set afloat,  
 Swimming in supernatural neighbourhood,  
 There is a soul within will not be drowned,  
 Even though a sea of spirits surges round:  
 Therefore I trust Him, shut mine eyes and say,  
 "Lead on, oh Lord, Thou only know'st the way!  
 Father in Heaven, take my hand in Thine;  
 Be at my heart and in my countenance shine.  
 Then, all unfearing, shall I face the gate  
 At which the powers of darkness lie in wait."

For a time all remains vague and dreamlike, scarcely to be regarded as more than imagination.

One night, however, the poet says he "lay musing on his bed," when "the veil was rent that shows the dead not dead." He describes himself as having fixed his eyes upon a picture hanging in the room, by means of which, unintentionally, he throws himself deeply into a magnetic condition—

So the ecstasies on their symbol stare,  
 Until the cross fades, and the Christ is there!  
 Thus, while I mused upon the pictured face  
 A veil of white mist wavered in its place;  
 And to a lulling motion I sank deep,  
 With spirit awake, and senses all asleep.

After a short, half-slumberous interval, the poet wakes to the consciousness of a terrible presence within the chamber, a tortured earth-bound spirit whose baleful existence is chained down by memory to the spot where its earthly crimes had culminated. He sees with horror gazing upon him, "a human face in hideous eclipse."

The old soiled lining of some mortal dress.  
 A spirit sorely stained with earthiness.  
 But, almost ere I could have time to fear,  
 I saw what seemed an angel standing near,  
 With face like His who wore the old thorn-crown,  
 In whose dear person very Love came down.

Who—

Wore a purple vesture, thin as mist,  
 The breath of dawn upon the plum dew-kissed.  
 No flame-hued, flame-shaped golden holly tree  
 E'er kindled at the sun so splendidly  
 As that self-radiant head with lifted hair  
 A-wave in many a fiery scimitar.  
 We think of shades as native to the night,  
 We photograph the other world in white,  
 That will not paint its tints upon our sight;  
 But there are colours of the Eternal Light,  
 And this was of them; pulsing such live glows  
 As never reddened blood or ripened rose.  
 No mist from the past life as we have deemed  
 The dead to be; no pallid shadow dreamed  
 By Greeks of old, but life itself this seemed.

And such a light was in the angel's face,  
 It made a glory round about the place  
 To see by, as you mark in the gold ray  
 The motes that dance invisible in the grey.  
 But deep in shadow of his inner night,  
 The dark shape stood, and sinned against the light.

The function of this guardian angel is to protect both devil and man, to protect the devil even from himself, and to protect the man from the devil.

One of those ministers who are sent below,  
 To walk the earth, patrolling to and fro ;  
 As sentinels on guard, night after night,  
 That in the darkness make a watch-fire light,  
 Lest sleeping souls be helplessly surprised  
 By mad wild beasts of worlds not realised.

The angel and the tormented spirit, we are told, have been accustomed to meet thus in this haunted house for years, although through the quickening of the poet's spiritual vision he has now first become conscious of their presence. The unhappy ghost informs him that the angel comes each night to watch him digging in the earth and groping for a lost key, revealing by his dread glory his every action both to heaven and hell ; hell making merry over his disappointment, heaven, through its compassion, smiting him with cruelest pain. Thus the benign angel's presence became to the evil spirit his greatest cause of suffering.

Impelled by dire spiritual necessity to confession of his guilt (confession being cleansing of the soul), which it would seem is an ever-operative law of the life-to-come, the evil spirit relates his history, both mortal and immortal, interspersing his narrative with revelations of the philosophy of spirit laws, which, clothed in vivid language and poetic metaphor, flash forth from him in the throes of his immortal agony. As, we are assured by Swedenborg and later seers, words are not always needful to convey the thoughts of spirit to spirit ; thus the poet being in magnetic *rapport* with the unhappy soul, tells us, that although the spirit "spoke or seemed to speak in words," he saw—

His thoughts like murderous swords,  
 Or toothed wheels, go whirling round within  
 The fearsome face so shadowy and thin,  
 And did not always need the speech to know  
 What dreadful thing it was it had to show.

This "dreadful thing," the murder of his innocent, newly-born child, is not alone made known through the words of the infanticide, but is, as part of his attendant doom, at stated periods dramatized by the spiritual force of agonized memory acting from within him upon the material surrounding substances in the dwelling of the poet, the scene in past times of the con-

cealed crime; since, as the spirit himself declares, he carries such a hell within his breast that—

Matter, with mind's thrilling, doth so quake,  
That atoms from their fellow atoms start,  
As though they felt the heave of some live heart.

In his conversation with the poet, the unhappy spirit assures him that—

It is true, all true, the thing you dreamed.  
Most real is the life that only seemed.  
This scheme of things, with all the sights you see,  
Are only pictures of the things that be.  
What you call Matter, is but as the sheath,  
Shaped, even as bubbles are, by spirit-breath.  
Spirit is Lord of Substance, Nature's sole  
First cause, and forming power, and final goal.

The murderer had buried the little corpse far from the eyes of man, but, nevertheless, was so tormented by his unconfessed secret, never divulged on earth, that at length, hoping to be quit of this load of agonizing memory and indeed of his self-consciousness, he committed suicide. He believed that when he "took the headlong leap,"

That death must be an everlasting sleep.

Bitterly, however, did he discover that—

You cannot hide a deed like this,  
With all the heaven a cloud of witnesses.  
Useless to blot the blood out with the dust,  
When it hath eaten with its ruddy rust  
Into your spirit's hand, where visibly  
The murder-stain leers through eternity.

We must refer our readers to this remarkable poem itself for the murderer-suicide's confession, filled as it is with its momentous teaching, that the past as regards the spirit, is in very truth "an ever-present now," and that our human life, from first to last, lies spread out before the all-pervading eye of Deity, like an open book "written within and without" with the minutest and the greatest events—no "jot nor tittle" wanting in the whole dread chronicle.

We do not think what we have been, we ARE.  
Past, present, future, without near or far.  
A glimpse of this is lightened when the blind  
Is raised, in drowning, from the seeing mind.  
So the electric flash, thrown on the wheel,  
Revolving swift in darkness, will reveal  
Each whirling spoke distinct as standing still.

Midway in the confession of his guilt, a dreadful change creeps over the spiritual body of the suicide, a change from the immortal to the mortal aspect of his being, as though he were slowly assuming a fleshly body, and fading away from recognition of the poet's presence, with stony eyes, and with "*murder*"

stamped upon "his mazèd face," he is drawn away to re-enactment of his guilt within "the haunted gloom."

Filled with an almost death-like agony in witnessing this spectacle, the poet would have uttered a loud cry had he not been calmed by the strong angel at his right, who explains to him that the unhappy ghost has just passed into the phase of memory most of all terrific to him; the remembrance of a certain moment—the very turning point of his existence. It was when seeking to conceal beneath the earth the little body of his victim, he dropped a key in the dark, and for a moment madly, hopelessly groped for it upon the ground. It was to unlock to him a door closed between him and the already gaping grave outside prepared for the tiny corpse; a grave, which if not filled in before the dawn, must in itself betray the guilty secret. He found the key, unlocked the door, and concealed his crime from mortal sight. But in that moment he had stamped an eternal impression upon his soul. He lived on, tortured by conscience, until by its pangs he took away his own life. Then in the dread awaking to the immortal existence, did the memory of the lost key return upon him.

Henceforth it was his hottest hell to be  
Living the moment when he lost that key.  
Hell, that is permanent insanity !

But it was more than insanity—it was the expression of a momentous truth, the loss of that key whereby to open unto himself the gates of heaven !

The poet muses in great astonishment over all that he has both beheld and heard ; and thinking "how many things he has desired to ask of one come from the dead" finds his unspoken thought replied to by the angel as by electric utterance. The angel explains many mysterious things to him, as hour after hour of this night of wonder wears away, with reference to the nature, origin, and purport of evil within each human soul, and of the development through countless cycles of each germ of sin. Beautiful and consolatory, however, are the teachings of the angelic spirit, though his words touch upon the agonies and the darkest mysteries of mortal and immortal existence. The philosophy set forth in his discourse may be, perhaps, best summed up in the following lines :—

But do not think the devil hath his will,  
Whate'er he doth he is God's servant still ;  
And in the larger light of day divine  
The spark of his hell-fire shall cease to shine.  
God maketh use of him ; what he intends  
For evil, heaven will shape to its own ends.  
With subtle wiles he tries to circumvent  
The Lord—and works just what the Master meant.

He hangs the dark cloud round this world of ours ;  
 God smileth, and a train of good down-pours.  
*He dug Christ's tomb so deep there sprang and swirled*  
*Waters of Life to baptize all the world !*

To one portion of the angel's discourse we would specially direct our reader's attention. It runs through the whole of Part IV. of the Poem, and is indeed a poem within a poem. The angel commences by saying :

More laws than gravitation keep souls down  
 To the old place from whence the souls have fled,  
 Not every one in death can get afloat  
 Freely for life.

He illustrates his proposition by various "memorable relations" of hauntings, told with an angelic tenderness ; explains the origin of these hauntings, and unfolds in each the law revealed to us in modern Spiritualism "by the cloud" of these wandering earth-bound "witnesses," the spirits in Hades,—that spirits disembodied, but still magnetically bound to the earth-sphere, and even to the very scenes of their earthly sojourn, through earthly memories, regrets, and affections, seek the aid of men and women united to them by kinship of magnetic nature, to aid them in the cleansing of their souls, to aid them in the re-adjustment of their relationships with men, by acting for them upon earth as the redressers of wrong left by them unredressed, as the consolers of those whom they have wounded or left comfortless, as the fulfillers in short of those incompleated earthly tasks, the neglect of which they themselves now so bitterly, and for an interval, so hopelessly have come to regret.

Thus does the angel unfold one of the highest uses of so-called "mediumship," showing its place in the great divine economy of the worlds, natural and spiritual. A sublime function fully recognized by Spiritualists of every denomination. Indeed the *Tale of Eternity* regarded from one point of view may be said, specially from first to last, to set forth this high function of mediumship, as a "golden legend" to be deeply pondered over, and imprinted on the heart. By embodying this idea in his character of the Poet, the author has shown us a veritable medium of the highest type, in thought, word and deed ; and has made us recognize him in his relationship, however humble, to the Great Divine Master who came to "seek those that were lost," "to heal the broken-hearted, to preach deliverance to the captive, to open the eyes of the blind, and to set at liberty those that are bruised." For do not "mediums" when once illumined by "the light which lighteneth any one that cometh into the world," feel themselves indissolubly united with the Divine Saviour in carrying onward the eternal work of redemption, as members, however, lowly of His Eternal Body, through

which His vivifying spirit, as the Comforter, may descend to minister not alone to the sorrowful upon earth, but even to the yet more sorrowful in "Hades?" Upon such high themes did the angel and poet hold discourse until the break of day—

So came the morning, smiling, crowned with calm,  
After the night of trouble—breathing balm.  
All phantoms of the night by shadowy stealth  
Retired with darkness from our world of health;  
All life unshrouded, to heaven's influence bare,  
Took wings of morning in the open air.

And the poet wanders lonely in his garden, drinking in with full breath the peace and freshness of the bright and joyous nature.

Musing on life, the death's head rosely crown'd  
And of the mystery that clouds us round,  
And of the mournful possibility  
That, in some blindness, we may lose the key  
Which to the keeping of each soul is given  
To open the door, and so be shut from heaven.

When in the midst of pensive yet soul-comforting converse with his inner self, the poet glances, "as round the dew-drencht garden walks he goes," upon the ground and beneath the shadow of an ancient yew-tree and the bright "greenery of syringas," he observes a crack in the earth, where the recent rains have crushed in a new-made drain, out of which peered forth human bones! "as if death grinned and showed a tooth or two."

Gathering them together, he finds that they are portions of a tiny skeleton which had once been a child. "And then it came," he tells us—

That in my dream I saw the same,  
And had been warned to calcine them in flame,  
And pound them small as is the finest rust,  
And on the winds of heaven fling the dust.  
I did it, and although that soul accurst  
Still walks the darkness, we had passed the worst,  
And there was peace o' nights at the Haunted Hurst!

MANIFESTATIONS IN BAVARIA IN 1852.—The *Revista* of Barcelona gives an account of some extraordinary manifestations which took place in Bavaria in 1852. Furniture and other articles were moved about the rooms by the invisibles. A bed was lifted from the floor while three persons were sitting on it. The accordion was played on while no one was near it but a little girl, who was asleep. A sword weighing several pounds hung suspended, as it were, by the simple force of attraction from the under surface of the medium's hand. She was also at specified times rendered deaf, and restored again to her sense of hearing at a fixed moment. Indeed, as the writer says, the phenomena "rivalled the deeds of the spirits in America, marvellous, astounding, and intensely interesting as they have been."



## FAREWELL MEETING TO DR. NEWTON.

DR. J. R. NEWTON has left England for the United States. A Farewell Meeting with him was held August 30th, at the Cambridge Hall, Newman Street; and considering the short notice and the absence of public announcement the Hall was much better filled than had been expected. The speeches were interspersed with music and song, and a highly gratifying evening was spent, all the more so from an announcement, that Dr. Newton would stay in London a few days longer than had been at first announced. Mr. J. C. Luxmoor was called to the chair. After a few introductory appropriate observations, the chairman called on Mr. Thomas Shorter to propose the following resolution:—

“That we deeply sympathise with Dr. Newton and his mission, and rejoice in his success amongst us, and fervently pray for the undiminished success of his efforts in the promotion of Spiritualism, and for the good of humanity.”

Mr. SHORTER said:—“When Dr. Newton came here some four months ago he was personally almost an entire stranger amongst us. A few knew of the great work he had done in his own country and gladly extended to him the hand of welcome, and used their efforts to make the object of his mission to this country known as widely as possible, and to furnish every facility for the exercise of his healing gift. But even those who were best informed as to what Dr. Newton had effected during the past 15 years in his own land, could not help expressing their misgivings as to his success amongst us. Whatever the power by which the cures wrought by Dr. Newton are effected, neither he, nor any of his friends so far as I am aware, have put forth any claim to its being—in the ordinary sense of the term—miraculous, that is, contrary to and in violation of natural law;—they believe these cures are wrought through laws natural and spiritual, and, therefore, are not independent of conditions; and it was feared that the conditions here were so unfavourable as to seriously interfere with the success which might otherwise be reasonably and confidently anticipated. Well, in one respect we were not deceived: we certainly did not over-estimate the difficulties Dr. Newton has had to encounter. Public journalists who ought to have known better—who certainly had every opportunity afforded them for that purpose, have not only abstained from properly informing the public mind as to what has really taken place, but have grossly misinformed it: they have suppressed the truth and have circulated untruth, they have attributed to Dr. Newton pretensions which he never made, and language

which he never uttered; they have worked upon popular ignorance, excited narrow prejudices, aroused sectarian bigotry, and done their worst to inflame brutal passions, and I fear have but too well succeeded in preventing many of the suffering and afflicted from availing themselves of the opportunities of relief so freely given them. I can scarcely believe that this has been done intentionally and with malice; I cannot believe so ill of any of my fellow-creatures as to suppose they would willingly and knowingly do so, that they could be so heartless and I might almost say so inhuman; but if we acquit them of intentional malicious falsehood, what must we think of the intelligence of those who assume the office of public teachers, and what a warning should it be to us, not to take their opinions and statements upon trust, but to investigate for ourselves! I am happy, however, to find that Dr. Newton has met with far greater success than his friends looked for, and even beyond his own most sanguine expectations. He has visited Liverpool, Nottingham, Andover, Kingston, Maidstone, and other places, and wherever he has gone he has left behind him living monuments of his healing power. Many of these cases our friend Mr. Harrison has, with great pains and care, collected and published with the name and address of each patient, as far as possible eliminating all that were doubtful; they are in number about 120, and these are but a fraction of the whole. These cures include chronic cases of every conceivable malady. Amongst those successfully treated were many persons of note and standing. Mr. Jencken is well known through the press in consequence of his ill-treatment in Spain last year. Mr. Jencken's eyes were affected by this ill usage, but were cured by Dr. Newton in the course of a few moments: he has published this fact with his own signature, and has publicly repeated it in my hearing. Mr. Van Meter, the well-known American philanthropist, has also been cured of paralysis, and he has also publicly testified to the genuineness of the cure; and had these gentlemen been in town, so as to be present this evening, I am sure I need not have made this statement on their behalf. I recently paid a visit to Dr. Newton, and saw him in two minutes remove a tumour from the breast of a gentleman who said he had had it for 20 years, and that the doctors had been unable to give him any relief. Dr. Newton has been with us now four months, and all who have made his personal acquaintance and friendship must feel their esteem and love for him increase as their intimacy with him has deepened. To know him is to love him: he has won our affectionate respect by his suavity of temper and simplicity of character, his gentleness and valour. I use the latter term advisedly, for valour consists not only or chiefly

in the animal courage which man possesses in common with many of the brute creation :

Not to do base, unworthy things is valour ;  
If they be done to us to suffer them  
Is valour too.

It is this latter and rare and nobler quality of valour which Dr. Newton has pre-eminently displayed. All the sneers and slanders and scurrility with which he has been assailed have not provoked him to an unkind feeling or an angry word. We cannot but respect the man who thus respects himself, who respects his own high principles, and enforces them by his example. Dr. Newton hopes, and we all share that hope, that he may visit England again ; he will ever be remembered by us kindly and gratefully, by some for the personal benefit they or their relatives or friends have received at his hands, and by all who know what he has done, and the spirit in which he has laboured, for his noble and disinterested philanthropy. Especially at a time like this, when the demon of war is shaking his red right hand over the nations, and his course may be tracked by pillars of fire and seas of blood, should we be grateful to one who comes amongst us not to destroy life, but to save it. We work not alone for time, but for eternity : in the future life, if not in this, we shall realise that cause is eternally linked to consequence ; even here we measurably reap as we have sown, but only in the great reaping field of eternity will the full harvest of our life-work be gathered in ; and while the men whose mad and guilty ambition has plunged the nations into fratricidal strife, have caused to ascend to heaven, not alone from many a bloody battle-field, the groans of the wounded and the dying, but the cries and curses of widows and orphans from thousands of desolated homes ; there will rise up to heaven for our friend the prayers and blessings of those who through his instrumentality have enjoyed the restoration of health and strength ; and while the destroyers of their kind will meet in the spirit-world the myriads who through them have been prematurely sent to their account with all their imperfections on their heads, with their hands grasping the weapons of destruction, and with hate and murder in their hearts, he will meet on the shining shores of the better land those whose grateful memories will hail him as their friend and benefactor.

“ Some of us may never see Dr. Newton’s kindly face or have the pleasure to take him by the hand again ; but all, if we are of kindred soul, may meet him in that better world where there is no more disease or pain, for these belong only to the former things that shall have passed away. But we may be sure that he will have the same deep human sympathies and affections

there, as here; for these are not the accident of time or place, they belong to the soul, and are immortal as itself. They constitute the very life and blessedness of heaven, for what higher life and blessedness is possible, or even conceivable; it is the very life of God himself—the life of unselfish, untiring, benevolent activity. I am sure I am expressing the feelings of all here, and the many who are unable to be present, when I wish that, wherever our friend may be, in whatever circumstances he may be placed, he may be the joyous recipient of every temporal and of every spiritual blessing.

Mr. JOHN JONES, of Enmore Park, seconded the resolution. He said,—“I rejoice at Dr. Newton having come amongst us, and wish there were many like him. By organic constitution the Doctor is enabled to receive and transmit the powers of the angel-world, and alleviate human suffering. Not all cases could be cured by him, but when there are proper conditions great things may be accomplished. In Carnarvon, about a month ago, I was staying at the Sportsman's Hotel, and I read aloud an article in a newspaper concerning Dr. Newton. The subject was taken up by those present, and the waiter said, ‘I have cause to speak well of Dr. Newton.’ I asked, ‘How is this? has the Doctor been in Wales?’ ‘No,’ replied he, ‘but my son, who is now here, was in Nottingham on a visit to some of his friends. He was lame, and had been so from childhood. He was taken to Dr. Newton, who told him to do certain things, which he did, and was ultimately cured. The boy could with difficulty walk with a crutch and stick. The result of the treatment was that he threw away these wooden auxiliaries, and he now enjoys himself with the other boys.’ The boy was then sent for to the hotel, and his appearance confirmed the statement as to his present condition. There are various kinds of mediumship. I have known events correctly predicted: in some cases spirits are seen and recognised, and in others they have manifested their presence by various signs and tokens; one of the most useful phases of mediumship is the power of healing, and I hope that many like Dr. Newton will be raised up amongst us.

The resolution having been carried by acclamation, Dr. NEWTON, amid great enthusiasm, rose to reply. He spoke at great length, reiterating many of his previous public statements, and recounting some of his personal experiences, among these were the following:—He said, “A young man came to me to be cured of catarrh in the nose. While manipulating him I saw with my eyes closed a tall spirit near him who passed round to a desk. The spirit told me he had been a schoolmaster, that the young man had been in his school, that he one day had struck

him with a ferrule which had caused his present trouble, and that he had now come to beg his forgiveness. The young man said the description was in all respects correct, except that the schoolmaster was not dead; he had seen him alive and well but a few months before, and no tidings of his decease had reached him. On writing home he found that the schoolmaster was indeed dead. Another case was that of Mrs. England, wife of the city editor of the *New York Tribune*. Mrs. England was severely afflicted with paralysis, and no remedy could be found for her. She had entirely lost the use of her limbs, and could bear no weight on them. Mr. England applied to me: I answered, 'I promise you that I will cure your wife.' I visited her on a Tuesday, but after working for a quarter of an hour on her, I produced no effect whatever. I tried my utmost, and yet, when the lady was supported and her feet put to the ground, she could not bear an ounce on them. I said, 'Mr. England, I have promised to cure your wife, and I will do so. On Saturday evening she will sit to the table and take tea (for she could not sit up). She will drink a cup of tea, and immediately get up and walk, and go out of doors, and walk half a mile.' On Sunday morning I received a letter from Mr. England, stating that Mrs. England had done as was predicted. She has not suffered from paralysis since. Though Mr. Greeley, the editor of the *Tribune*, knew this cure to be a fact, he would not publish the account of it in his paper, as he said it was too wonderful to be credited; but Mr. England got it published in another paper.

"Another case was this: A Mr. Torquand brought to me a young lady about twelve years old, who was unable to move herself. Her head hung forward, with the eyes closed. People said, 'Why do they bring the dead for Dr. Newton to restore them?' but of course she was not dead, or she could not have been restored. She had been in this state for twenty-two weeks. I sometimes treat my patients in such a way as would make you laugh, but I never inflict injury or pain on any of them. I was impressed to take the girl by the head in my two hands, and then I suspended her in the air and shook her slightly. The child opened her eyes, and I then set her down upon the sofa. I found that her neck began to gain power, and shortly she could bend her neck, but could not speak. As I had something like 100 patients to attend to, I told them to bring her again in a week. They did so, and I further worked upon her till she could stand, but could not walk. I requested that she should be brought again, as I had many other patients to attend to. I sometimes have a rope, over which I make my patients jump; the third time she came she was enabled to jump the rope, and could talk and see well. Four years

afterwards in a meeting—as I often call upon those who have been benefited to rise—this young lady rose and related her case, and said she had not suffered from sickness of any kind since.”

Dr. Newton then asked those who had been benefited by him to stand up. About twenty did so. Some gave the particulars of their cure. One of these, Mr. Wooderson, of Hampton Court, had with him a lad, son of Mr. Hewitt, baker, Twickenham Green. This boy had been afflicted with fits for a long time. He would have five or six each week, and sometimes he would be in the fits for ten hours a-day. He was taken by Mr. Wooderson to Dr. Newton, at Kingston-on-Thames, and the boy has not had a fit since, and was much improved in health generally. He could now run about and play like other boys.

Dr. Newton announced that as long as he remained here he would be glad to treat all who came to him for aid. If they could not pay him a fee, they were just as welcome as if ever so able and willing to pay. He sometimes refused money from grateful patients, as he was impressed that they were not in a position to afford it. He claimed the privilege of thinking for himself, and he did not expect others to be able to see as he did, as they could not exchange experience with him. As to his religious convictions, he was a “practical Christian;” that was all the religious profession he had ever made; and, as Jesus said, “By their fruits ye shall know them,” if the fruits were good, who should condemn him? All who breathe forth the love principle in their daily life, whether Catholics or Protestants, Jews or Gentiles, are practical Christians. No matter where good comes from, we should receive it, even if it be from Hades. He loved all who came to him, every poor sick child, no matter how covered with rags and tatters and dirt; beneath all was a beautiful human soul, and if he sent those little ones away to wash themselves before relieving them, he should need washing himself. He closed by saying, “May God and the angels bless you for ever.”

Mr. JAMES BURNS said:—“I claim the privilege of adding a few words. Dr. Newton is generally recognized as a healer, but I look upon him as a teacher. What has he taught us? He has pointed out the true science of man—that man is a spiritual being, operating through a physical organism, and that the spiritual man is the primary subject of all education and care. He has illustrated the great truths of medical science—that all treatment should be applied to the spiritual principle within the organism, and not to the external machine, as was the case with popular medical science, falsely so called. Our good friend also taught us spiritual and divine truth, and

made it clear that the man who loves truth and his fellow-men, so as to apply that truth to the welfare of others, at once worked with God, and God in and through him—that God is the Father of all—nearer and dearer than any relation in life, and that we may at all times do His will and His work in proportion to our capacity, and that we are thus brought into *rappport* and enter into communion with the just and good who have gone before. He further taught that the spirit world forms with this one great unity, from which we cannot be dissociated; and that we can co-operate with spirits and spirits with us, according to our ability to reciprocate influences with them. But the crowning feature of Dr. Newton's teachings was his fearless openness and thorough candour. He openly avowed the truth as it appeared to him, at the expense of cherished friendships and public approbation. I have travelled much with Dr. Newton this summer, and addressed thousands of people, and I am practically certain that Spiritualism is spreading at a very rapid rate, and never so surely and steadily as now."

The proceedings terminated in general conversation, and an account of a recent *séance* with Mr. Home by Mr. John Jones.

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## MANIFESTATIONS ON THE CONTINENT THROUGH MRS. GUPPY.

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THE last number of the *Spiritualist* gives a history of Mrs. Guppy's mediumship compiled from our pages, and adding the following account of manifestations through her mediumship on the Continent, where Mr. and Mrs. Guppy have been living for the last two-and-a-half years. Mrs. Guppy's mediumship was a subject of much interest to many of the more cultured residents in Naples and Florence, in which places several *séances* of a remarkable character were held. Some marvellous manifestations through Mrs. Guppy's mediumship have also been witnessed in Paris.

About a year and three quarters ago, at a dark *séance* held at the house of Mrs. Puget, Paris, at which *séance* Madame Val d'Or, of Paris, was present, the latter lady said, "It is impossible for me to believe this kind of thing. I should like Mr. Guppy to go away from the table, while I hold the hands of Mrs. Guppy." This was willingly consented to, and showers of fresh flowers fell afterwards, just the same as before. About the same time, at another sitting in the house of Mrs. Puget, in

Paris, Madame Val d'Or was present, and said, "If I could only see something in the light, I should be satisfied." Mrs. Guppy remarked that "tests of these kinds usually happen at unexpected times, and not when most desired." She had scarcely finished speaking, when, in the full light of four candles, a chair glided along the floor of the saloon, a distance of four or five yards, and stopped close to Madame Val d'Or. Madame, who was very much startled, raised the chair, and examined it for strings or machinery. She found none, and put the chair down again, when it at once glided back to its former place.

In Naples some very good *séances* took place at the palace of the celebrated Duchess d'Arpino. One evening the Princess l'Aquila and the Countess Castellana were also present. The Countess Castellana said she could not believe in the manifestations unless she were certain that Mrs. Guppy had nothing concealed about her. Mrs. Guppy insisted on taking off her own clothes and putting on a dressing-gown of the Duchess's. This she did in the presence of the Duchess, Countess, and Princess, who themselves robed her in the dressing-gown, and then threw a shawl over her shoulders to keep her warm. She then held the *séance* in a room she had not sat in before, when a shower of flowers, as usual in her *séances*, took place. Mr. Guppy was not present at this *séance*.

On one occasion she held a sitting with Mr. Augustus Trollope and his wife at Florence. Mr. Trollope held Mrs. Guppy's hands, yet his hands and arms, and those of Mrs. Guppy, were quite buried in fresh flowers soon after the light was extinguished.

On another occasion Lady Augustus Paget asked permission to be present at one of Mrs. Guppy's *séances* at Naples, and to bring a friend with her. She brought the Countess Moltke, a relative of General Moltke, the present commander of the Prussian Army. Mrs. Guppy was indisposed, and nothing very remarkable took place at the first *séance*. However, a few days later they had another. Mrs. Guppy's hands were held by the ladies, yet the spirits brought flowers in profusion; the sitters were touched by invisible hands, and noises were heard in the room, so loud that they frightened the whole party.

At Florence there is a society for the investigation of spiritual phenomena; its members consist chiefly of nobles, and it is called the Florence Spiritual Society. At one of the *séances* held in the winter months, it was found to be too cold to sit in the room ordinarily used for the purpose, as there was no fire in it, so the party adjourned to one of the private rooms of the secretary, at the top of the house. There was a large fire in the room, which was covered over before the *séance* began, to



exclude light, and all the ladies present were furnished with foot warmers. Flowers were brought as usual; but suddenly a noise was heard as if the chandelier had fallen down, a light was struck, and a thick block of ice, of about a square foot in size, was found upon the table.

Some wonderful manifestations through Mrs. Guppy's mediumship were also witnessed at *séances* held with the Princess Marguerite, at Naples. Fruit and flowers were brought as usual; but one evening the Princess remarked that she should like to receive from the spirits some specimens of the Italian cactus, a prickly plant having the most unpleasant effects upon the hands of those who venture to touch it. Soon after the wish was expressed, twenty or thirty of those plants were found upon the table. They were removed with the tongs, because, if the spines of the plants enter the hands, they have to be removed by means of tweezers, and cause much irritation and pain. Stinging nettles have also been brought in like manner at Mrs. Guppy's *séances*. On another occasion, at a *séance* held at the house of the Duchess d'Arpino, a number of white flowers were brought by the spirits; the smell of these flowers was very unpleasant, the odour from them being so repulsive that one lady present vomited. Before the sitting began, there was no trace of any smell of the kind in the room. Among the witnesses present at this *séance* were the Duchess d'Arpino, Lady Hamilton, Princess l'Aquila, Countess Castellana, Lord Jocelyn, and Mr. Locke. The flowers, which were brought in great quantities, were put in the fire as quickly as possible. One evening, at another *séance*, the Duchess d'Arpino expressed a wish that the spirits would bring some sea sand. Soon afterwards sea-water and wet sand were splashed over those present, and when a light was struck, some live star-fishes were found upon the table. The sea was not much more than a hundred yards from the house.

On one occasion Mr. H. W. Longfellow, the American poet, called upon Mrs. Guppy at Naples; he said that he had been at many *séances*, but had not seen anything entirely satisfactory, and that he should like to have a sitting with her. His request was complied with; he held both her hands, and while he did so several orange-boughs were brought by unseen agency. The poet said that he considered the manifestation to be one of the most conclusive he had ever witnessed. Mrs. Guppy gave several *séances* to the Neapolitan Princess Royal, and received some very interesting remembrances from the Royal Family.

Where do the flowers come from; In the majority of cases it is not known where they are gathered, but in some few instances Mr. and Mrs. Guppy have evidence that they were gathered in

gardens varying in distance from the place of meeting from a few yards to several miles. In many kinds of spiritual manifestations distance seems to be no more impediment to the action of the spirits than a thick copper wire to the passage of electricity.

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## NOTES AND GLEANINGS.

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### MR. J. M. PEEBLES ON THE "SPIRITUAL MAGAZINE" AND ENGLISH SPIRITUALISTS.

MR. J. M. PEEBLES, in an essay in the *Banner of Light* on "England and its Spiritualists," favours us with his impressions concerning Spiritualism and Spiritualists in England. It is written in the frank and genial spirit which endeared him to so many during his recent sojourn amongst us. Much which he says concerning the narrowness and want of union among English Spiritualists is no doubt true, and we should do well to profit by it; but there are some misapprehensions and erroneous estimates which we think a more familiar knowledge and a longer residence would have rectified. There is in this essay one misstatement concerning ourselves, which if left uncorrected would seriously mislead the American reader, and excite a prejudice which we believe its author never intended. Referring to the *Spiritual Magazine*, he speaks of its "severe criticism upon American books and American Spiritualists, denominating them Anti-Christian, &c.;" and he intimates that we "have yet to fathom the full meaning of the terms toleration and charity;" a remark which probably is very true, though we believe it has a much more extensive application, and further, that to hide half the truth and only "speak of the angel-side" of our humanity would certainly not exhibit the full meaning of these terms. Nor are these virtues very strikingly illustrated in some passages of this essay. If there are *some* spiritualist writings we have characterised as anti-christian, it has been for the simple reason that they are so, and we could not correctly denominate them otherwise. There are no doubt some Spiritualists honestly anti-christian; but these we take to be the exception, not the rule. We trust it is so in America: we know that it is so in England. Many American books have received our heartiest commendation, and it would have been a great pleasure to us could we have equally commended all that have been sent to us;

but indiscriminate commendation, no less than indiscriminate censure, is a fraud upon the reader, and deservedly brings literary criticism into contempt. We are bound before all things to be honest, to speak of books and men as we find them; and when they are openly, avowedly hostile to the Christian name and faith we deem it no breach of toleration and charity, or even of courtesy, to denominate them anti-christian; and when these attacks are made in the name of Spiritualism, to vindicate Spiritualism from the imputation which such writings tend, and often seek, to fasten upon it, of being essentially connected and bound up with the anti-christian movement. We have done this, and may do so again should there be occasion; nor do we see why those who are honestly opposed to Christianity should take offence at our employing the terms which the most clearly, and we should have thought in the least possible obnoxious way, define their position. We use no words of reproach, and carefully abstain from terms which may seem to imply moral obliquity. These anti-christian spiritualist writers we make no question are as sincere and well-meaning as ourselves; we concede their right to the freest and fullest expression of their opinions, however unwisely we may think they exercise this right. Not the less however do we consider their views false and mischievous. We speak advisedly and with knowledge, and in no unfriendly spirit when we say that the spirit of ravenous hostility to Christianity evinced by a section of the spiritualist press (not exclusively American) more than any other cause—perhaps than all others combined—retards the progress of Spiritualism and hinders its acceptance; and we are satisfied that no better service can be rendered to Spiritualism than that of saving it from its erratic and imprudent friends. It may, however, be well to remember that this temper of mind is in its nature transitory,—a rebound from prejudices of an opposite kind, from superstition, sectarian bondage, and church intolerance. Already these are welcome indicators that this violent gust of anti-theological passion is subsiding, and we may reasonably hope that under wiser counsels, with fuller knowledge, more mature judgment, and better feelings, it will soon be very greatly abated, if it does not wholly disappear.

Mr. Peebles divides English Spiritualists into three classes—the Independent Spiritualist, the Scientific Spiritualist, and the Christian Spiritualist. We would have these

Three single gentlemen rolled into one.

Our object is, and has always been, to present Spiritualism as at once independent, scientific, *and* Christian; putting upon

the latter term no sectarian or narrow construction. We have little doubt that many who in terms assail Christianity, only mean in reality to attack some sectarian and narrow construction of it. Mr. Peebles, speaking of those who "accept Christian Spiritualism in its broader and better definition," says: "Believing as I do in the inspirational truths of the Bible—believing in Jesus—believing in the divinity of His precepts—in the ministry of spirits, in the moral accountability of man, and the progression of all souls, I have no condemnation to breathe. In my heart buds and blooms the olive, fruiting out into sympathy and fraternity. In fact, I most cordially fellowship the good and the true found in every phase of Spiritualism."

This is very much what we understand by Christian Spiritualism;—a term, however, we would employ only when it may be needed to distinguish it from its opposite. They imperfectly apprehend, or wholly misconceive the genius either of Christianity, or of Spiritualism, or of both, who imagine that there is any conflict between them.

A concluding remark may perhaps remove one source of misapprehension. The *Spiritual Magazine* is not responsible for all the opinions of its contributors: each writes with a free pen. With a general harmony in leading views and principles, we neither expect nor desire identity of opinion on every point which may be treated of.

#### DR. NEWTON AT NORTHAMPTON AND AT MAIDSTONE.

On Sunday, September 4th, Dr. Newton visited Northampton. By 10 o'clock, patients and on-lookers began to arrive at the Temperance Hall, where the healing took place. As the doctor went up the court he encountered an old man, very lame, and walking with difficulty on two crutches. The cripple received treatment there and then in the open air, and went away with his crutches on his shoulder. An old lady was next brought up in a Bath chair. One of her legs was much contracted, and she could not walk. Dr. Newton operated on her, and she was soon walking round the enclosure. Ultimately, she went up into the hall. A little lame girl from Higham Ferrers, who had made the pilgrimage of 16 miles, received considerable benefit, and instructions to complete the cure. There were many deaf cases; a few were pronounced incurable, others were made to hear the lowest whisper. One lady came forward and said, "You need not speak to me, I am deaf." In a minute she was hearing and conversing with great ease. Several remarkable cases of lame-

ness were most successfully dealt with. One young man went away with his crutch over his shoulder. A little girl was so contorted that she had to walk on two feet and one hand. After a minute's painless treatment, she was enabled to walk on her feet alone, but considerably bent. The doctor gave directions for her thorough restoration. A young man from Rushden was cured of stammering; a lady was successfully treated for loss of voice; and various tumours were dispersed from the throats of others. There was no interruption or unseemly conduct during the proceedings, and the greatest interest was evinced. The editor of the *Northampton Advertiser* and the reporter of the *Northampton Herald* were present.

Mr. Thomas Grant, of Thirley House, Maidstone, and his friends have investigated 135 cases out of about 180 on whom Dr. Newton recently operated at a public healing in that town. Of these patients 77 were not at all benefited, 33 received slight or transient relief, and there were 25 cases in which cures were either fully or partially effected. Mr. Grant is of opinion that could a little more time have been given to each patient, and had the Doctor refrained from making public observations till the close of his operations, the proportion of cures would have been much larger.

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DEATH OF HENRY C. WRIGHT—WILLIAM LLOYD GARRISON AND  
WENDELL PHILLIPS ON SPIRITUALISM.

The American papers report the death and funeral obsequies of Henry C. Wright, a prominent anti-slavery lecturer and temperance advocate, and associated with all the principal reform movements of the time. He was an earnest Spiritualist, frequently attending and taking an active part in the Spiritualist Conventions, and spoke and wrote much and well on behalf of Spiritualism. Many men of mark and influence were present at the funeral, a Spiritual choir sang "There's a home beyond," and "Shall we know each other there?" William Lloyd Garrison and Wendell Phillips spoke eloquently of their co-worker in the anti-slavery cause. In the course of his remarks Mr. Garrison said:—

"I see it reproachfully stated in one newspaper at least, that he was a believer in modern Spiritualism. What if he were? It is simply a question of evidence, whether any who, like himself, have been translated, are able by certain signs and tokens to demonstrate that they still live. After the most searching investigation, under peculiarly favourable conditions, that evidence he was convinced he had obtained; though he needed it not to give him any assurance of immortality. In

making this avowal of his belief, he acted with his accustomed honesty, caring not who might sneer or who continued sceptical. But he never failed to turn it to the most practical purposes; and on all suitable occasions, when writing or speaking on the subject, he pronounced it to be of no more value as an *ism* than sounding brass or a tinkling cymbal, if it did not prompt to a higher life, and to renewed efforts for establishing the kingdom of heaven on earth. He lived in the present, not in the past or future, and had no sympathy with that phase of Spiritualism which begins and ends in catering to human credulity. But what shall be said of the intelligence or sincerity of those who say that they implicitly accept all the marvels and miracles recorded as having taken place thousands of years ago, with not a living witness to attest to any one of them; while they scout as arrant imposture perfectly analogous wonders and revelations, though these are confirmed by multitudes of living witnesses, whose truthfulness cannot be questioned, and whose critical judgment and profound caution refute every imputation of ignorance or folly. What has been possible in any age of the world, as to spiritual phenomena, is possible in ours; and if we cannot believe what transpires in our own days, before our own eyes, we certainly do not and cannot believe what is merely reported to have taken place ages ago. But, in regard to this matter, 'let every one be fully persuaded in his own mind,' seeing that it is no real test of moral character, and that it alters nothing in our actual relations to God and our fellow-men."

Mr. Phillips, after sketching the life and delineating the character of his departed friend, exclaimed—

"Noble man! the world is better for his living; it has an example of duty performed; a legacy precious above silver or gold. He has gone to his reward, the society of the good, the angelic, the crowned ones of the Father's kingdom."

Mr. Phillips closed in these words: "What a blessing is death! The young man's fear is the old man's hope. How gently God breaks it to us! When our temples are silvered, half our friends are on the other side, and we are glad when the gentle messenger says, 'Come.' Farewell, friend, with the triumphant seal on your labours. God make us worthy of you."

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#### SPIRITUALISM IN NEW ZEALAND.

Spiritualism seems to be attracting considerable attention even at our antipodes. The *Otago Daily Times* of June 8th contains the report of a lecture on Spiritualism delivered the previous evening at St. George's Hall, under the auspices of the

Dunedin Mutual Improvement Society, by Mr. W. D. Meers (formerly of London). His Worship the Mayor occupied the chair, and there was a large audience, the hall being crowded. The report says:—

“Mr. Meers commenced his lecture by giving an account of the manner in which he was first led to examine the subject of Spiritualism (in London, in April, 1859), and read extracts from his diary, setting forth some of his experiences. By means of the circle, he said, he became developed as a clairvoyant as well as a clairaudiant, and could not only see spirits very distinctly, but when his own spirit was *en rapport* with another spirit, they could converse as freely as any two persons now in the flesh. He then described the manner in which he was developed as a healing medium.” The lecture is reported at considerable length, and at its conclusion, “a vote of thanks to Mr. Meers was proposed by the chairman, and carried by acclamation.”

The same journal of June 22nd, devotes four columns and a half to the report of a discussion on Spiritualism. It says:—

“A general meeting of the Dunedin Mutual Improvement Society was held in the Lower Hall of the Athenæum yesterday evening, for the purpose of discussing Mr. Meers’s lecture on Spiritualism. The general public were invited to attend, and a large number of persons availed themselves of the invitation, the hall being densely crowded. The greatest interest was manifested in the proceedings.” The debate was opened in a speech of great ability by Mr. Stout, who moved, “That the subject of Spiritualism is worthy of investigation.” He was followed by various speakers *pro* and *con*, and the subject was adjourned till the Wednesday following. We have not seen the report of the conclusion of the debate.

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#### TWO INCIDENTS IN THE EXPERIENCE OF MR. HOME.

At one of the London Conferences on Spiritualism, Mr. D. D. Home narrated the following experiences:—Some eighteen years ago, when quite a boy, he was travelling in a railway carriage, when a gentleman asked if he was Mr. Home; on replying that he was, the gentleman said he owed him an apology; on asking why, he said he had called Home an impostor, and owed him an apology for doing so. The gentleman said he had occasion once to call on a friend, when he found Home in his office in a trance and blindfolded. As he hesitated about entering, Home pointing to the door said, “That is Frank, tell him to come, his sister Caroline is here.” He told them he never had

a sister Caroline, and that it was all humbug. He went home and said to his father that he would be sorry to hear that "Mr. — had taken up with Spiritualism, and had that fellow Home in his office blindfolded; and, only fancy! he told me I had had a sister Caroline." His father said, "And don't you really know you had a sister of that name?" "No," he replied, "of course not." "Then," returned his father, "you had; she was born just before yourself, but only lived a few hours, and during that time was christened Caroline; so Home was right." Mr. Home said that everybody had their own ideas of dignity, and sometimes the plain truth is withheld for the sake of upholding it. An old maiden lady once entered the house where he was staying, while he was in a trance; she was persuaded to remain, and during the *séance* she asked Home whilst in the trance what were the last words her mother had said on her death-bed; if he could tell her that she would believe. Home replied, "Puss, puss, poor pussy." The lady started, turned pale, and said he was right; those were the very last words used, but she thought them so undignified, that she had never told anybody of them.

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## Correspondence.

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### A FOREWARNING IN A DREAM.

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*To the Editor of the "Spiritual Magazine."*

SIR,—The Rev. Dr. Margol, a few days ago, narrated to me an incident in his past life.

Travelling a few years ago by railway from London to Birmingham, on his way to Dublin, with two gentlemen strangers in the carriage, he dropped asleep. When he awoke, he looked round, and said, "I am so thankful!" "Why?" asked his companions. "Because I dreamt that the boiler of the locomotive burst, and that we had to be drawn into Birmingham by *eight* horses." Said one of the gentlemen, "I am glad it is only a dream, as I have to be in Manchester by such a time." While they were talking, suddenly the locomotive engine burst; a delay arose, and eight horses, and eight only, were attached to the train, and so were they brought into Birmingham.

Enmore Park.

JOHN JONES.